

10: Hilger E-5 (1946-1952) 1957

SG4 Araucanians SG4

Chile

SMITHSONIAN MISCELLANEOUS COLLECTIONS

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857

291

516 ●



[482]

Alepe schoolchildren at recess time: 1. Boys carving tops out of wood. 2. Girls peeling apples to be served as apple butter at lunch time. 3. Carrying wood for the Sisters' kitchen stove before a rain.

[P. 28(E)]

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SG4 Araucanians SG4

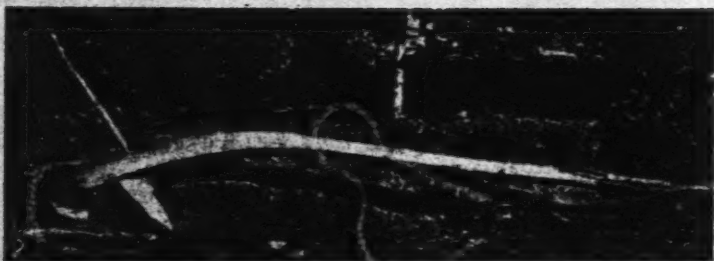
Chile

SMITHSONIAN MISCELLANEOUS COLLECTIONS

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492

516 ●

Plowing: 1. A wooden plow in the making (Alepe). 2. One type of wooden plow (Alepe). 3. Another type (Cofaripe).

[p. 172 (A)]

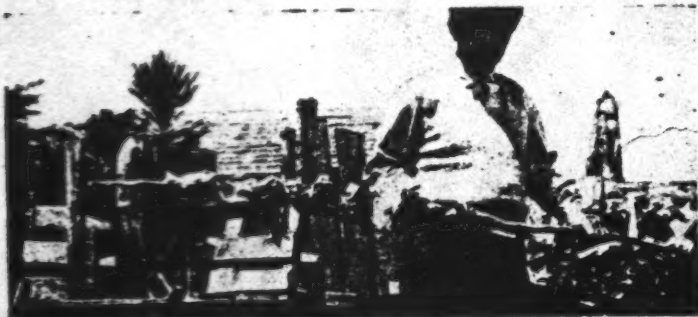
10: Hilger E-5 (1946-1952) 1957

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Preparing meat and drinking maté: 1. Lamb or mutton ready to be roasted (Alepúe). 2. Roasting lamb or mutton over an open fireplace (Chan Chan in Alepúe area). 3. Drinking a beverage made of yerba maté (Chan Chan in Alepúe area).

[p. 188(J)]

10: Hülger E-5 (1946-1952) 1957

SC4 Araucanus SC4

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SOUTH AMERICAN MISCELLANEOUS COLLECTIONS

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415



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Dyeing (Alepele): 1, Woman returning from woods with a wilal (carrying bag) filled with bark to be used in dyeing. 2 and 3, Woman cooling off yarn after having dyed it.

[p. 220 (G)]

804 side of the loom. This assures even lengths of the poncho, she noted.
294 For the width of the poncho she measured the distance between wrists of the interpreter's outstretched arms, and made a knot to indicate this measurement. The vertical bars of her loom needed to be that distance apart to insure the proper width.

804 Since trade with Argentines requires a knowledge of the meter, the length of a meter is marked off on some object. "We marked ours off on the rope of braided horsehide that we use in lassoing animals." Measurements of quantity were pinches, single handfuls, and double handfuls, with hands held like scoops.

DIVERSIONS

VISITING AND CONVERSATION, STORIES, SMOKING

574 Visiting within the family or among relatives or neighbors was, and still is, a popular pastime. Casual passers-by also may approach a group, wait until invited, and then join in the visiting. Most persons squat while visiting, but available chairs and benches are usually occupied. Formerly caciques reclined sidewise, resting on a pack of pelts. Men squat with knees apart and legs crossed under them at ankles; women squat with feet protruding at the left side. Children were always tolerated during adult conversation as listeners-in. "It was a good way for them to learn." Formerly, on occasions, after a family had made much chicha, invitations were sent to relatives and friends to participate in its consumption. Usually an abundance of meat was roasted outdoors for the get-together. A casual visitor did not stay for meals unless expressly invited to do so. An ample meal, sometimes an abundant one, was served to all invited guests on the occasions of the ear-piercing and naming of a child or following a girl's menstrual isolation. Some families never gave a feast: they were either too poor to do so, or had no interest in doing so.

521 Generally, conversation during visiting covered current topics, although legends and stories associated with wars were often related also. "There really was much to talk about formerly," said Kolupan. "We talked about the whereabouts of the guanaco; where the soldiers were; why we were again being chased from our land; how we were going to learn the language of the Whites; and many other things."

During my visit current topics were a suicide of a young Araucanian man; the national presidential election; preparations for driving cattle and sheep to summer pastures; taking a sick old woman—a favorite in the neighborhood—to a hospital in San Martín de los Andes; the baptism of a neighbor's baby; the critical illness of Father Ludovico.

was over, the man's family presented the girl's family with silver 585 things, and with homewoven clothing usually consisting of chamall used for chiripe by the men, and chamall and ekull for the women. Then the girl's family reciprocated with gifts. As soon as the girl's mother accepted the gifts offered her by the man's family the man was allowed to take the girl away. Next, advice was given by the father of the girl to the man; by the father of the man, to the girl; and by aunts and uncles on both sides to both bride and groom. The chief advice was that they live peacefully together and not be quarrelsome. The man then took his bride to his parental home, where another feast was held. "But all this changed when they began to chase us from our land," said Kolupan. "When I was married things were no longer done in the old way. I took my wife by myself and took no one with me when I got her. The time for paying for wives was past, and it never came back." The traditional custom of having the woman live with her husband in his paternal home is followed today.

Elopement has never been considered a proper form of marriage, but after a lapse of time the couple was considered married.

DESERTION, SEPARATION, INFIDELITY

Desertions were rare in the early days. The woman on her part 586 would have had no place to go, if she had left her husband's home. If she did leave her husband it was because he ill-treated her. "My husband hit me a great deal, even when he was not drunk. Living with him was difficult. There was hardly a day in which I did not weep. I finally left him. Our two sons stayed with him, but after two years they came to me. Today a woman can support herself and will not stay with a husband whose conduct is unbearable. I do housework for an Argentine family."

The children of a separated couple were usually reared by the paternal grandparents or paternal aunts. If a wife, especially of a 684 cacique, was unfaithful, her paramour was usually killed.

IN-LAW RELATIONSHIPS AND TABOOS, JOKING RELATIONSHIPS

When the immediate family of a woman and her close relatives 574 paid her their first visit after her marriage (she left her family for 585 her husband's home on the day of her marriage) they were received in a conventional manner. The women dressed in her best clothing and wore her silver ornaments. She, her husband, and her husband's relatives received the guests by reciting a formal welcome in a high-pitched voice while sitting on their haunches. The informant chanted 516 in Araucanian: "Here comes my mother! Here comes my mother!"